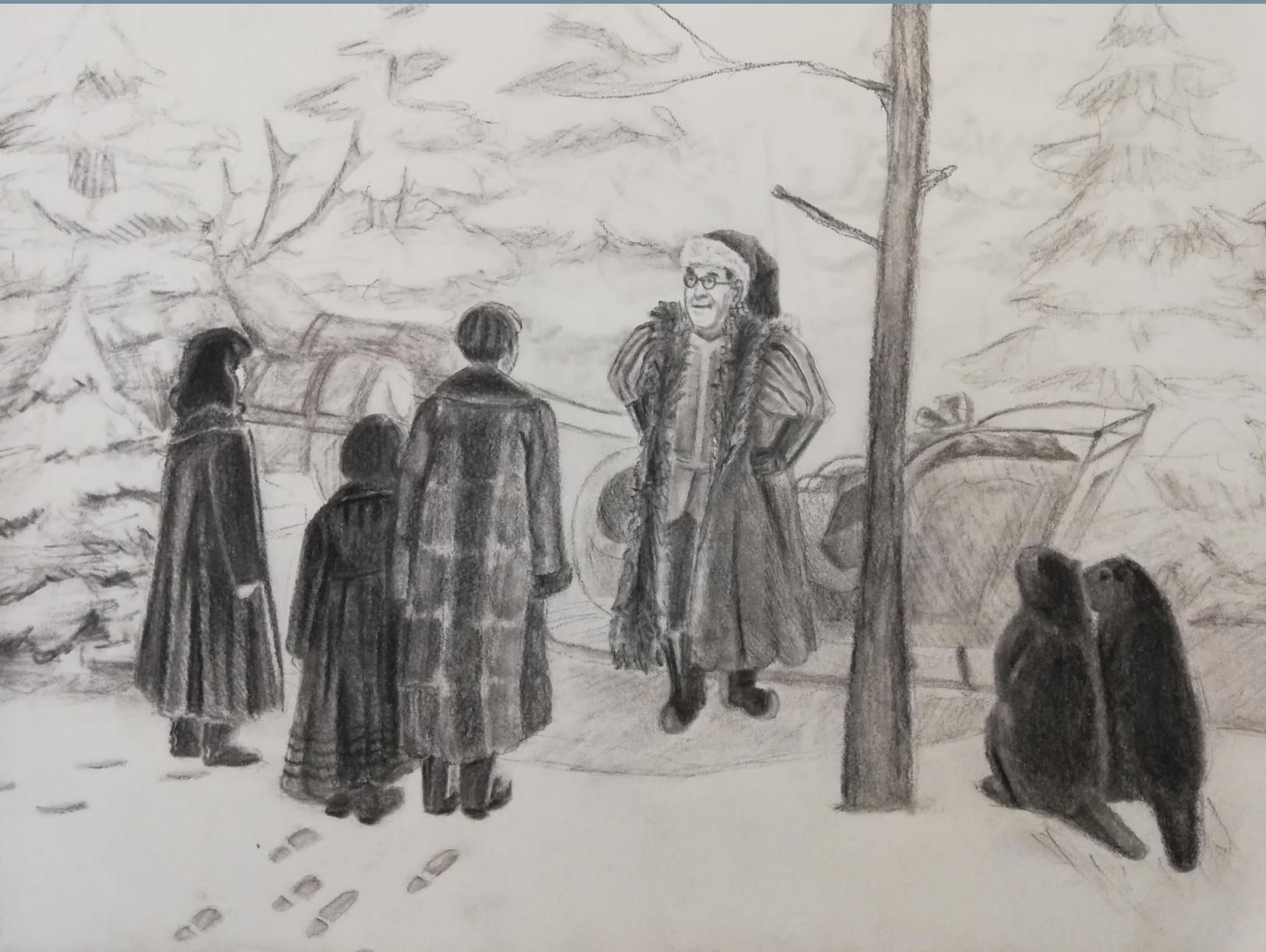


Inkling's Inquirer

Volume 1, Issue 2, January 2018



Contents :

- ❖ **Cover Page artwork by Salter and Rainey Gleich**
- ❖ **Our Lewis House Inter-House Competitors**
- ❖ **Puzzle by Gage Tocci**
 - ***“Puzzle Wearing the Lion’s Skin” by Salter and Rainey Gleich***
- ❖ **The Last Battle by Rachel Auld**
- ❖ **Out of the Silent Planet: Devine by Christine Niu**
- ❖ **Socratic Dialogue: Socrates and Orual on Beauty (Continuation) by Mia Crum**
- ❖ **The War for C. S. Lewis’ Soul by Glory Coleman**
- ❖ **Softened by the Flames by Kylie Hallmark**
 - ***“Ireland” by Gage Tocci***
- ❖ **Professor Kirk’s Journal by Brennan Slade**
 - ***“Diggory Remembers” by Olivia Finch***
- ❖ **Lewis’ Mythical Mania by Tehya McCoy**
- ❖ **Puddleglum Comic Strip by Caleb Pipes**
- ❖ **Monthly Devotional: Active Pursuit of Intellectual Excellence by Anna Russell**
- ❖ **Works Cited**
- ❖ **Our Team**

Our LH InterHouse Competitors

Coat of Arms

LH Jr: Makiah Reini, Sophia Finch, Elliot Sanders

LH Sr: Olivia Finch, Salter Gleich, Jack Schreiner, Glory Coleman

WINNER: Glory Coleman

Short Story

LH Jr: Makiah Reini

LH Sr: Katriella Reini, Maria Langdon, Hannah Henry

WINNER: Katriella Reini

Thank you to everyone who
participated!

PUZZLE

BY GAGE TOCCI

THE TOOL OF THE APE
THE MANIPULATED ONE
RESCUED BY ASLAN



"PUZZLE WEARING THE LION'S SKIN" BY SALTER AND RAINEY GLEICH

The Last Battle

By Rachel Auld

The famous end to *The Chronicles of Narnia: The Last Battle* starts with Shift, a troublemaking and persuasive ape, and Puzzle the donkey, friend of Shift. At the beginning, Shift convinces Puzzle to wear a lion costume and pretend to be Aslan, the Great Lion. With this they deceitfully allow all their fellow animals to believe that Puzzle is Aslan and gain power over the animals, since the creatures think they are serving the real Aslan.

While Shift and Puzzle are deceiving others, King Tirian of Narnia and his most loyal and best friend Jewel the unicorn, have been informed that Aslan has finally returned. However, they learn that on Aslan's command talking trees are being cut down. Angered by this new information, they irrationally kill two of the Calormene soldiers who oversee the tree-cutting process. After letting their crime sink in, they feel terribly guilty and go to "Aslan" seeking justice for themselves. Not long after arriving where Puzzle and Shift are feigning Aslan, Tirian comes to realize that "Aslan" is definitely not who they think it is.

While this is going on in the land of Narnia, Jill and Eustace were living normal lives in our world but unexpectedly find themselves in Narnia. Once in Narnia, they help free Tirian, and, along the way, Jill frees Puzzle. Puzzle soon realizes his wrong and apologizes. Together they join another friend - Poggin. United, they have the same goal of avoiding Calormene invasion. Still, there is little they can do.

After they group together, another, greater evil comes upon them. The Calormene god Tash arrives in Narnia - creating greater trouble for all its inhabitants. Not long after Tash arrives, we learn that Narnia is being overrun by enemies. Tirian and his small army gather at Stable Hill and the final battle begins. The Calormenes capture Tirian's band and throw them into the stable where Tash is supposedly waiting.

They enter the stable at night, but it turns to daylight and they arrive in Aslan's Country. In Aslan's Country, they meet every the other friend and follower from every the other Narnian adventure, except for Susan Pevensie. Although Aslan's country is a better Narnia and everyone in it is renewed, being in Aslan's Country means that they previously died. From the comfort from Aslan's Country, the loyal friends watch Narnia end. Though it is sad that the adventuring and learning in Narnia is over, they can rejoice in eternity - forever with Aslan.

Overall, *The Last Battle* is full of important lessons with Biblical relations, and it creates a family-friendly version of the end of times. Although *The Last Battle* has some violent scenes, C.S. Lewis doesn't go into great and gory detail. Due to all of these factors, Focus on the Family rates *The Last Battle* for ages 8+.

Out of the Silent Planet: Devine

By Christine Niu

Richard Devine acts as the partner and sidekick of C.S. Lewis' villain, Professor Weston, in Lewis' Space Trilogy. We see him first as a man whom Ransom remembers as the boy he detested in school - smart and suave. According to memories that Ransom has, Devine had been highly looked up to in school by the others because of "that kind of humour which consists in a perpetual parody of the sentimental or idealistic clichés of one's elders" (9). But then, life happened and Devine went on to gain recognition in the world. Ransom reminisces that they never knew how Devine could have gotten so successful with his personality, "flashy" and "ready-made" (9).

As Devine comes in with refreshments, Ransom observes that "his host was one of those irritating people who forget to use their hands when they begin talking" (9). As they talk, idly discussing what Ransom is doing by himself, Devine suddenly discovers the syphon is empty, and goes to get water for the oblivious Ransom, who does not realize he has been drugged until too late. When he comes back to his actual senses, Ransom overhears Devine talking to Weston, saying something about his money being risked and then about him not being missed by the police.

Devine is an ingenious character, as evidenced by the way he drugged the unsuspecting Ransom. Clearly, he is cunning and sly, showing only his charming side to those he encounters. He seems to be in some sort of evil plot that unwittingly forced Ransom in as an accomplice. We are conditioned to dislike him instantly because of Ransom's memories, and the idea that he might be kidnapping Ransom just solidifies our distaste of him. Devine is a wealthy character, obviously, but he uses it for self-pleasure and more riches, not caring about the means he takes to get there. Devine is a self-serving character, yet one that is smart enough to get along in the world and ruthless enough to drug an old schoolmate for a plan.

Socratic Dialogue: Socrates and Orual on Beauty (Continuation)

by Mia Crum

Persons of the Dialogue:

SOCRATES

ORUAL

Scene:

THE FIELDS OF ASPHODEL

Socrates. So let's talk about internal and characteristic beauty.

Orual. Okay. What about it?

Socrates. Tell me, lady. What does internal beauty mean to you?

Orual. Well, I guess internal beauty is good virtues and qualities.

Socrates. What are good virtues and qualities?

Orual. Kindness, gentleness, honesty, love, generosity... and the like.

Socrates. I see. So those attributes compose characteristic beauty. What makes a person internally ugly?

Orual. How does that relate to our discussion on beauty? Ugly is the very opposite of beauty.

Socrates. Establishing antonyms helps define a term or an idea, and so let's establish ugly to help define beauty.

Again I ask: what makes a person internally ugly?

Orual. Obviously when a person is unkind, unloving, aggravating, narcissistic, *et cetera*.

Socrates. So you've mentioned Redival as unloving and cruel. How about you? Could you be "internally ugly"? Do you believe you could be narcissistic or unkind?

Orual. ... perhaps once or twice. But wasn't I justified? Psyche was my own beloved sister and to see her enraptured by a husband she had never laid eyes upon...? If you were me, wouldn't you be selfish and want her back? Wouldn't you want to perhaps try to talk some sense into her and do anything to get her back?

Socrates. I see, so maybe your "ugliness" on earth went deeper than the surface. Do you think that perhaps your ugly exterior infected your character?

Orual. You are very blunt, Socrates.

Socrates. I don't see the point of "beating around the bush," so to speak. You were ugly and you were very aware of it.

Orual. I suppose. Then, I can maybe see your point about my ugly exterior infecting my character. I was bitter. No one truly loved me besides my teacher, the Fox, and my Psyche.

Socrates. So that bitterness grew and that's how you became both externally and internally ugly.

Orual. My mind hurts. I have no idea how we ended up with not only my external ugliness but also my internal ugliness. You have a way with people, Socrates.

Socrates. Please, madame. Don't be offended. All I have done is prodded your mind and your conscience and have tried to awaken a thirst for knowledge and closure. You've come far; do not stop now. Let's explore further the relationship between internal and external beauty.

Orual. Alright. Though I cannot promise I will like this discussion.

Socrates. It's not about liking or not liking our discussion; it's about knowing truth.

TO BE CONTINUED

The War for C. S. Lewis' Soul

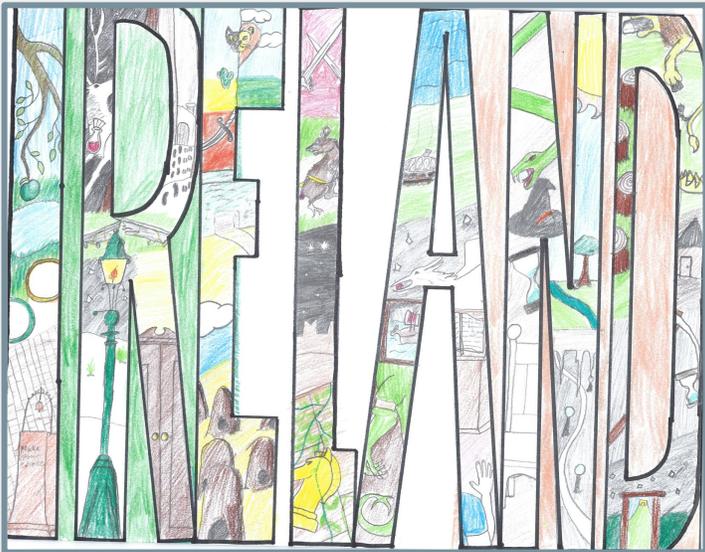
By Glory Coleman

Although C.S. Lewis is known for his numerous magnificent writings, Second Lieutenant Clive Staples Lewis was right along with the British army's soldiers in World War I. Lewis was deeply injured with shrapnel one fateful day. As he lay with his lung impaled, he was convinced this was the end, but God had a firm hold on Lewis' life. Thankfully, that was not his end, and he lived until the age of 64 to write all the influential writings we know and love today. After he was injured, Lewis wrote a friend about his experiences: "You see the conviction is gaining ground on me that after all Spirit does exist. I fancy that there is Something right outside time and place. . . . You see how frankly I admit that my views have changed" (Lewis - qtd. in C.S. Lewis and the Great War). This traumatic time in war was a turning point in Lewis' life, as he realized he had been wrong as an atheist. It is also interesting to see how Lewis went on to write several stories based on war, but now as a Christian, he had a vibrant spiritual undertone. God worked all things for good, even if Lewis had not turned to Him yet, God was drawing this young atheist to Himself.

Softened by the Flames

By Kylie Hallmark

Everyone knows Clive Staples Lewis was an atheist before conversion, yet few understand how he clung to materialism and buried himself underneath the sands of its notion that the physical world is all there is, nothing more (Lindsley). Like a leech, he clung to the hopelessness and meaninglessness of life, embracing a deadly poison as if it were precious gold that he adhered to through college and for many years afterwards. To him, if there were a god, he would not have created such a fragile, blemished, and stained world. This very premise, and the tides of hardship with family, led Lewis to accept atheism and materialism when he was around fourteen years old.



“Ireland” by Gage Tocci

While a lengthy train ride transpired, Lewis read George MacDonald’s *Phantastes* in 1916, which came as the first flames of Christian ideals to soften his ironshod heart (Lindsley). After that, other Christian authors stirred his soul, especially G.K. Chesterton, whom Lewis thought the most sensible man in the world - apart from his Christianity. Still, these authors “baptized” Lewis’s imagination (C.S. Lewis). To add to the mix, dear friends influenced Lewis, examples being Owen Barfield and Nevill Coghill, who pummeled his atheistic materialism and unshoveled its holes with logic.

Time passed, and Lewis slowly softened. Once, during a bus ride in 1929, Lewis sensed something amiss; he was holding something at bay or shutting something out. Opening the door to that something meant the “incalculable,” Lewis by choice admitted that God is God and converted to theism as the “most reluctant convert” out of all of England (Lindsley).

Two years later, one September evening of 1931, Lewis discussed Christianity with his friends J.R.R. Tolkien and Hugo Dyson long into the night, which God used as the final flames to melt his hardness. The next day, as he drove with his brother to England’s Whipsnade Zoo, Lewis believed and surrendered to Christ as the Son of God. Lewis was forty-three years old (Life of C.S. Lewis). From then on, he poured out his life to serve Christ and became one of the world’s most influential Christian writers (Downing). Over the years, God led Lewis to the right influences at the right times in the right places, much like the way Aslan led Shasta and Aravis along their journey in Lewis’s story, *The Horse and His Boy*. Had God never melted the hardness of Lewis’s heart with the flames of His Word, Lewis never would have become the prestigious author and renowned theologian he is known as today.

Professor Kirk's Journal

by Brennan Slade

Journal,

Having the Pevensie children in my home has proven to be quite the unexpected pleasure. At first, I was not very pleased to have them, as they were running about and got into mischief quickly, but during a game of cricket that ruined my stained glass window, they claimed to have found a land in my wardrobe that sounds very familiar to me. All four of the children, especially the youngest Lucy, say they have traveled to the world, met creatures, and had wonderful adventures I had as a boy in Narnia. Naturally, I did not believe them at first, but when the Pevensies told me of Aslan and the animals and beings they saw, I knew they had been to Narnia.



'Diggory Remembers' by Olivia Finch

Their stories of all the grand adventures and exciting tales brought back many memories of my time in Narnia as a young lad. The country has changed much since my visit. I was present for the creation of all of Narnia, Anvard, Archenland, and Calormen when the citizens were only talking animals and their creator Aslan. The Pevensies tell me the White Witch is still scheming to take over Narnia; I was not surprised to hear of her 100-year winter. I often think of that time when Polly and I cast that evil into a pure, new land. It was such a childish argument and was completely my fault, but as always Aslan was forgiving. Polly and I were quite the wild pair, much like the Pevensie children, and it was our mischief that got us into the whole adventure of Narnia. I remember distinctly: we were in the rafters of Polly's house and stumbled into Uncle Andrew's experiment attic. That man was the most horrible person I have had the displeasure of meeting, but I suppose I can thank him for everything he caused, as it led to the health of my mother. I'm pleased the children found Narnia again; I wasn't expecting to hear that name again and to be perfectly honest, I wasn't entirely sure if I hadn't simply made the whole thing up! Now, if I can find a way to get back... I just might try the wardrobe...

Lewis' Mythical Mania

By Tehya McCoy

C.S Lewis is known for copious amounts of literary endeavors, and of the most famous, is his retelling of Cupid and Psyche's love story in *Till We Have Faces*. However, this is not Lewis' only novel with mythology in it. In fact, much of it can be seen threaded throughout his renowned Narnia series. As many may already know, pretty much all of Lewis' Narnia characters are not only fictitious but quite mythical as well. In all seven, there is an accompaniment of dryads, naiads, centaurs, satyrs/fauns, and much more. But why is this? Why would someone writing books with an underlying Christian theme include characters from pagan tales?

There are many reasons he could have done this. He could've done it to appeal more to young children. We all know how much children love a good magical story, and perhaps this was his way of incorporating the fanciful make-believe with the Christian truth to catch the attention of a younger audience as well. Or maybe it was his way of saying that no matter what the origin of the creatures were, be it Greek, Roman, or Norse mythology, etc., they must bow down to the one true religious story. For there is only one Creator, and thus there can just be one God, and all creation must eventually bow before him.

No matter how it's put, whether one is upset with the appearance of these characters in such stories or not, it is impossible to deny that Lewis did a fantastic job in telling a very entertaining narrative filled with magical creatures beyond reality and at the same time, telling the story of Christianity within it. But let's be real, can anyone really picture a Narnia without its fantastic beasts?

Puddleglum Comic Strip

By Caleb Pipes



The Magician's Nephew: Incorporation of the Bible

By Katriella Reini

Many do not see the parallels of scripture to C.S. Lewis' book, *The Magician's Nephew*. However, it can be seen when looking closer at the book what Lewis does indeed incorporate the Bible into his book. First of all, we see the image of the witch, who can be compared to Satan. In everything she does, she wishes to take over. And at first, she just seems cold, but we can see, as the book fans out, that she is also very cruel and uncaring. She shows a height of self-centeredness, and she wishes to be the queen of all things. When Diggory and Polly first try to get rid of her, they take her to a desolate and dark world. "This is not Charn,' came the Witch's voice. 'This is an empty world. This is Nothing'" (*Magician's Nephew* 96). After this was said, things started to change, and Diggory, Polly and the rest of their companions experience the creation of Narnia, by Aslan, which can be paralleled to that of the Creation of our world. The Bible says, "In the beginning, God created the heavens and the earth. The earth was without form and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters" (Gen. 1:1-2). This also is comparable to the creation of Narnia. When Diggory and Polly first arrived in Narnia, it was dark, and there was nothing there. Even in the smallest details, C.S. Lewis seems to replicate that of the Bible. Another part that stood out was when Diggory was tempted to ring the bell and fell into temptation. Even though Polly had warned him against it, he ignored her and did it anyway. It was shiny and pretty, and he wanted to hear it because he was curious. Diggory can be compared to that of Eve. He seemed to be tempted to do what was wrong constantly, and it often got him and Polly in trouble. As can be seen through character development and plotlines, *The Magician's Nephew* can be comparable to the Bible.

Active Pursuit of Intellectual Excellence

By Anna Russell

Monthly Devotional

"[God] wants everyone to use what sense they have. The proper motto is not, 'Be good, sweet maid, and let who can be clever,' but, 'Be good, sweet maid, and don't forget that this involves being as clever as you can.' God is no fonder of intellectual slackers than of any other slackers"

The rest period between semesters is a wonderful time for reflection on the coming year. While reviewing C.S. Lewis's *Mere Christianity* over this break, a section on Prudence caught my attention. Lewis writes, "[God] wants everyone to use what sense they have. The proper motto is not, 'Be good, sweet maid, and let who can be clever,' but, 'Be good, sweet maid, and don't forget that this involves being as clever as you can.' God is no fonder of intellectual slackers than of any other slackers," (Lewis, Book 3 Chapter 2). The principle Lewis asserts here applies both to prudence and to all uses of intellect. As Christians and students, we must work persistently to utilize our gifts fully. Although school is an environment designed to inspire excellence, these standards sometimes make it easy to detach from our own pursuit of intellectual excellence.

We must remember that our ultimate goal should not be human standards. Colossians reminds us, "whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ," (ESV Colossians 3:23-24). For our personal application of this biblical truth advanced by Lewis, we should all employ two mentalities during this semester. First, we must not be discouraged by our struggles and allow our self-doubt to prevent us from trying our hardest. We will not always receive the grade we want, but that should not stop us from doing what we are able. Further, we must not settle with meeting standards when we are able to exceed them and improve our minds and spirits. As students, teachers, parents, and any other role in life, we are called to push for the utmost fulfillment of our gifts, whatever they are. Have a blessed semester!

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Active Pursuit of Intellectual Excellence

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